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although he told me that they were "his people". He said that they had to do what he tells them. I asked if they would be there until Saturday, so that I could take a picture. He said that they had to stay a year if he told them to. They may not marry without their owner's consent. A man wanting one of them [i.e., professional dancers, padjoge --Analyst] must pay the owner perhaps f.500 or even as much as f.1,000. And even later, when they are no longer able to perform as padjoge, they still must get their owner's consent to marry. The man must pay their owner. All the money they make, and he mentioned the figure of f.100 a night, goes to their owner who gives them food, dress, and so forth. They work in the kitchen and do other similar tasks when not performing as padjoge. I am not clear as to whether or not they are prostitutes, but if so, the owner gets the money. Evidently they are not. To dance with them, or request a song, which lasts fifteen minutes, costs f.2. Two rather older men danced a lot, and the hand and foot movements were like the Javanese dancing except that there was more footwork. The girls would be a fine psychological study. They are absolute slaves, dead-pan, and formerly they could not even raise their eyes. They are singing all of the time, sometimes with a leader and chorus arrangement, sometimes in unison. I stared fascinated at this vision of girls absolutely owned and mechanically doing their chores. Andi's brother said the girls like the job because it is easy. They get good clothes, rings and so forth. The radja's dancing girls are called padjaga, not padjoge, and their dances are evidently different. And they are not rented out for fees. One of them is a stunning prognathous type, with cushiony lips and cheeks, and with a fine figure; also powdered and with a dead-pan expression. One of them is older and rather fat and one is not good looking. Andi's brother said that this group is not a particularly pretty one. There were not very many people present [at a feast, celebrating the birth of a child--Analyst]. Around the house there were plenty of retainers and they were fantastically creeping about before the master and the old Sulewatang, who stalked around in a magnificent garb consisting of sarong, closed jackets and finely made hats. A mere wave of the hand, and a retainer came bent over to Andi's brother, and squatted in a very humble fashion, and then crept off to do what he had been ordered to. A mere call for cocoa water and it was brought immediately. This is the most medieval and feudal place I have ever seen. And those girls are the most dramatic examples, although the bent-over men are a good sign of this

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574 too. Finally, we left at 10:30, although they were still dancing. As we left, a man asked to give the Sulewatang a live
576 rooster for his grandchild. It was a gift and we carried it
431 back. All in all, it was a most impressive evening, bringing
567 out the feudalism of this area and the complete lack of shame
181 regarding it. It is simply the way things are. The slaves do not rebel and perhaps don't think about it. But the psychology
[535] of this should be studied. The padjoge are selected young. The master looks over his slave girls and orders the pretty ones to go into training with the guru and the drummer. They obey. And they he rents them out for the money they bring in.

565 I forgot to say that Andi said there were many aradjang
338 here. The wandu especially are linked in. Every kepala
793 wanua has aradjang and so do the kepala kampong frequently.
778 Each is in charge of a wandu or bissu. The latter are said to live often with men and to cook and so forth like women. It is said that they are clever and accumulate much wealth usually. I did not find out whence. They are exempt from heerendienst.

595 Regarding polygyny, there are relatively few cases known,
565 perhaps only 1 per cent have more than one wife. There are
567 few men who have three wives but none in this kampong. The radja of Soppeng has ten, and one hundred concubines. Most men have only one. Multiple wives never stay in the same house because they would fight. Nobles usually have two or three houses anyway. The Sulewatang says that this is fine because one does tend to get tired of the same house. He has several, and in each he has a corps of people, evidently slaves.

583 Regarding bride price, they said that the highest was f. 88,
565 but the nobles give much in addition. Often they give as
435 many as one hundred slaves! And this applies now too. They
178 said the lowest price is about f. 12 and a commoner might pay
567 f. 22 or f. 44. They said they like to get more because they were proud. The gifts are what raised the ante. The price goes to the girl's father, or if she is a slave to her master. There is no way of getting out of paying this price. Andi said that the children follow the status of the father, but I think he is wrong. But evidently, the tawa-ana is slipping, as I don't get a clear reaction to questions regarding it. They say that the kadi knows the details on this matter. As in Makas-
[684] sar, the law says that a high woman who marries a lower man
[588] must be punished by five years of exile separate from her husband.

176 with ingenious gears, and two spools. It also has a circular
401 shutter in front, and is fantastically clever. The Sulewatang
403 and Andi both said it was a great pity that he had no training.
874 He is a fine lad. He had three rolls of old newsreels and travel pictures and showed them after someone lent him a few batteries. One of the films was broken. Evidently he is called upon to show the same old films quite often and as a result they are wearing out. I was quite impressed with the Sulewatang's and Andi's strong statement regarding the lack of schools for such men here. Later I told Thierens, and he said he would see if he could not send the lad to Makassar for training. His machine really works well. He even has a wheel for a string arrangement if he gets a small motor. It reminded me of the old man in Balombaru who had made a match head cap pistol for his son and also a model Makassarese prau, with a propeller, with an auxiliary motor rigged up from an alarm clock. It could run over a hundred meters. There is certainly technical skill here that could be developed.

565 We left the party and the Sulewatang came with us to stay
574 at the local Sulewatang's house (Kepala wanua Tumurun,
● 431 which he was formerly). This lad, a young and quite bright
156 fellow, is his nephew. He was going to visit the Aru Tau in Watumpone, where his wife had recently given birth to a child. They evidently visit around with fellow nobles a lot, and this takes up much of their time. I tried to bring the Kepala kampong into the conversation at the Sulewatang Tumurun's house, where he was sitting to one side. However, the two uppers would not let me. They were uninterested in the Kepala kampong. This peculiar disregard for any human qualities in preference to rank is a pain to me. The old Sulewatang asked me to show him United States currency. I was sure he would want some for a souvenir. He asked me to get him a nylon shirt from the United States. I think it is because he has always been used to asking for what he could get for nothing from the poor people here. These nobles have only to ask for things from the masses and the latter dare not refuse (honor?).

1096 Incidental: The Sulewatang said that the kampong where the feast is being held was not a former fugitive kampong, as Andi had told me. But at any rate they evidently had such kampongs at one time as both of them knew about the matter.